

Burton
MAW Pa 1794.45
A Race for Eternal Life;

BEING AN EXTRACT

FROM THE

HEAVENLY FOOTMAN.

A

S E R M O N

ON

I CORINTHIANS ix. 24.

Written by the Author of the *Pilgrim's Progress*.

By the Rev. Mr. FLETCHER.

L O N D O N:

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*An Extract * from pious JOHN BUNYAN's Dedication of his Heavenly Footman :*

B E I N G

“An Epistle to all Slothful People.”

F R I E N D S !

SOLOMON says that the desire of the slothful killeth him. No greater shame can befall a man, than to see that he has fooled away his soul, and sinned away eternal life. The way to do it is, to be slothful in the work of salvation. He who shall lose his own soul through slothfulness, will have no cause to be glad thereat, when he comes to hell.

The sluggard will not plough by reason of the cold, Prov. xx. 4. That is, he will not break up the fallow ground of his heart because there must be some pains taken by him that will do it. He that is slothful in the things of this world, is loth to set about the work he should follow—is willing to make delays—will make any small matter a sufficient excuse to keep him off from plying his work—does his work by halves—does usually lose the season, in which things are to be done : and **THUS** it is also with them that are slothful for heaven, they miss the seasons of grace, and therefore they will be chid for the same. Thou wicked, or slothful servant, out of thine own mouth will I judge thee : thou saidst, *I was thus and thus*, Luke xix. 22. 23. Wherefore then givest not thou my money to the bank, &c. Take the unprofitable servant, and cast him into outer darkness. Matt. xxv. 26. 30.

* This extract is published : 1. To stir up lazy and inconsistent Arminian professors, who assert, that we should work out our salvation with diligence ; and yet neglect doing it : And 2. To convince of partiality, the contentious Calvinists, who quarrel with their brethren, for preaching consistently, the very same doctrine, which is *inconsistently* maintained by their orthodox teachers, among whom pious John Bunyan stands in the first rank.

What shall I say? Time runs, and will you be slothful? Your souls are worth a thousand worlds and will you be slothful? The curse of God hangs over your heads, and will you be slothful? Devils are laborious, and seek by all means to keep you out of heaven; and will you be slothful? Would you be willing to be damned for slothfulness? Was Christ slothful in the work of your redemption? If all this will not move you, I tell you, God will not be slothful to damn you.

Obj. But if I should set in, and run as you would have me, I must run from all my sins, and lose the love of my friends.

Ans. True: yet if thou dost not, thou wilt run into hell-fire, and thou art sure to lose the love of God, and the benefit of heaven.

Obj. But surely I may begin this time enough a year or two hence? Ans. Hast thou any lease of thy life? Dost thou know whether the day of grace will last a week longer or no? For the day of grace is past with some, before their life is ended, and if it should be so with thee, wouldst thou not say, "O that I had begun to run before the day of grace had been past, and the gates of heaven shut against me?" But all these are the words of a slothful Spirit. Arise, man, be slothful no longer. Set foot, and heart, and all into the way of God, and run. The crown is at the end of the race. There also stands the loving Fore-runner, Jesus. O therefore, do not delay, but put into practice the words of the men of Dan; Arise: for we have seen the land; and behold it is very good: and are ye still? Do you forbear running? Judg. xviii. 9.

 A RACE FOR ETERNAL LIFE.

A S E R M O N, &c.

So run that ye may obtain, 1 Cor. ix. 24.

H E A V E N is that which every one desireth, yet but very few do obtain that glory. Many eminent professors drop short of a welcome from God into this pleasant place: therefore, sit not still, and wish for heaven; but run for it, *So run that ye may obtain.* As if the Apostle should say: Some, because they would not lose their souls, began to run betimes, apace, with patience, the right way; do you so run. Some run from friends and companions, and this that they may have the crown, do you so run. Some run through good report and evil report, that they may win the pearl: do you so run. *So run that ye may obtain.*

These words are taken from men's running for a wager: a very apt similitude to set before the saints; *Know ye not that they which run in a race, run all, but one obtaineth the prize? So run that ye may obtain.* That is, be sure to win as well as run.

The doctrine I find in the words of the text is this: *They that will have heaven must run for it: I say, They that will have heaven must run for it.* I beseech you to heed it well. The prize is Heaven; and if you will have it, you must run for it. You have another scripture, Heb. xii. *Let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race set before us.* Again, says Paul, *I so run, not as uncertainly, so fight I, &c.*

But observe, 1. That this running is to be understood of the swiftest sort of running called a *fleeing*: *that we might have strong consolation, who have fled for refuge to lay hold on the hope set before us,* Heb. vi. It is taken from that of Josh. xx. concerning the man that was to flee from the city of refuge, when the avenger of blood was hard at his heels, therefore it is a running for one's life; a running with all might and main.

2. This running is called *a pressing towards the mark*: Phil. iii. 14. which signifies that they that will have heaven must not stick at any difficulties, but *press*, crowd, and thrust through all that may stand between heaven and their souls. *So run.*

3. This running is called in another place, a *continuing* in the way of life. *If you continue in the faith grounded and settled, and be not moved away*, Col. i. 23. not to run a little now and then, by fits and starts, or half way, or almost thither; but to run for my life, and to continue to the end of the race, which must be to the end of my life: First, Because many *run*, yea run *far* too, who yet miss of the crown that stands at the end of the race. You know that all who run in a race, do not win; and so it is here. What do you think that every professor will have heaven? What, every lazy one, that scarce runneth so fast heaven-ward, as a snail creepeth on the ground?—2. Because the man that runs, if he does not obtain the prize loses his labour. And, ah, how many *such* runners will there be found at the day of judgment! Multitudes come to heaven's gates, and there stand crying, Lord, Lord, when they have nothing but rebukes for their pains: *Depart from me*. You come too late. You run too lazily. The door is shut. O sad state of those that run and miss! Therefore, if you will have heaven, you must run for it. *So run that ye may obtain*—

1. Because the way is long: there is much work to do; there are many steps to be taken by those that intend to be saved. Out of *Egypt* thou must run a long journey through the vast wilderness, before thou come to the land of promise.

4. They that go to heaven must run for it: because as the way is long, so time, in which they are to get to the end of it, is very uncertain. When death comes, away thou must go, whether thou art provided or not; and therefore look to it: it is not good dallying with the salvation or damnation of thy soul.

5. They that will have heaven must run for it: because the devil followeth them. *He goeth about seeking whom he may devour*: and I will assure you, the devil is nimble: he can run apace: he has overtaken many, turned up their heels, and given them an everlasting fall. Hell also has a wide mouth: it can stretch itself farther than you are aware of: and as the angel said to *Lot*, Look not behind thee, neither tarry thou in all the plain, lest thou be consumed; so say I to thee, Take heed, tarry not, lest the devil, hell, death, and the fearful curses of the law overtake thee, and throw thee down.

down in the midst of thy sins, so as never to rise again. If this were well considered, then thou, as well as I, wouldst say, They that will have heaven, must run for it.

6. They must run for it, because, perchance, the gates of heaven may be shut shortly. *I shut and no man can open,* says Christ. If thou shouldst come but one quarter of an hour too late, I tell thee, it will cost thee an eternity to bewail thy misery in. *Francis Spira* can tell thee, what it is to stay till the gates of mercy is quite shut; or to run so lazily, that they be shut before thou get within them. What, to be shut out! What out of heaven! Sinner, rather than lose it, run for it.

Lastly, *So run that thou mayest obtain*: because, if thou lose, thou lovest soul, Christ, heaven, &c. Besides, thou layest thyself open to the shame and reproach, that God, Christ, saints, &c. can lay upon thee. All that go by will begin to mock at thee, saying, *This man began to run well, but was not able to finish.*

DIRECTIONS.

I. If thou wouldst *so run, so as to obtain* the kingdom of heaven, get into the way. It is not simply the runner, nor yet the *hasty* runner, that winneth the crown, unless he be *in the way*, that leads thereto. There is a great running to and fro, and yet every one is for his life, his soul. If you say, Which is the way? Jesus says, *I am the way, &c.* So then thy business is, (if thou wouldst have salvation) to see if thou art planted *in him*, hast *faith in him*, so as to make a life out of him, and to conform thee to him. For the Lord's sake, take heed. Do not think, thou art in the way upon too slight grounds: for if thou miss the way, thou wilt miss the prize, and lose thy soul. Mistrust thy own strength: down on thy knees in prayer to the Lord, for the spirit of truth: search the word for direction; flee seducers: keep company with the christians, that have most experience of Christ: have a care of relying on outward obedience.

DIR. II. Be much in studying the way; what Christ is: what he has done; why he has done what is done; and what he has done in heaven. Be thinking also of those places to which thou must not come near. Avoid such things as are expressly forbidden in the word of God. *Withdraw thy foot from her, for her steps take hold of hell,* Prov. v. And so of every thing that is in the way. *So run.*

DIR. III. Strip thyself of those things, that may hinder thee in the way to heaven; as covetousness, pride, lust, or whatever else thy heart may be inclined unto, which may hinder.

hinder thee in this heavenly race. Men that run for a wager, do not encumber themselves. *Every man that striveth for the mastery, is temperate in all things.* It is but a vain thing to talk of going to heaven, if thou let thy heart be encumbered with those things that would hinder.

DIR. IV. Beware of by-paths : take heed of crooked paths, that lead to damnation. Some of them are dangerous because of *practice*, some because of *opinion*. But look right before thee ; *ponder the path of thy feet ; turn not to the right hand, nor to the left ; remove thy feet far from evil.* This counsel not being taken, is the reason of that reeling this way, and that way, and so missing the way to the kingdom. The way to heaven is hard to be found, and as hard to be kept in. Yet as the harlot's house at *Jericho* was known by one scarlet thread, so the streams of Christ's blood run throughout the way to heaven : mind that : *have boldness to enter into the holiest, by the blood of Jesus.*

DIR. V. Do not look too high. If thou be prying over-much into God's secret decrees, thou mayest stumble and fall, as many hundreds have done.

DIR. VI. Have not an ear open to every one that calleth after you. If men run for some great matter, they say, I am running for a wager if I win, I am made : if I lose, I am undone : hinder me not. Thus shouldst thou do, and thou hast more cause than they : for as much as they run but for things that last not ; but thou, for an incorruptible glory. I give thee notice of this, knowing that thou shalt have enough to call after thee, even the devil, sin, pleasures, profits, ease, pride, &c. one crying, Stay for me ; the other saying, Do not leave me ; and a third, Take me along with you. Let not thine ear be opened for such *sink-souls*. You know what it cost the young man, that was inticed by a harlot, Prov. vii. Many strong men have been slain, that is, kept out of heaven by her. Soul, take this counsel and say, Satan, sin, pleasure, profit, &c. let me alone : stand off : come not nigh me : for I am running for heaven, for my soul, for God, for Christ ; from hell and everlasting damnation. If I win, I win all ; and if I lose, I lose all : let me alone. *So run.*

DIR. VII. Be not daunted, though thou meetest with ever so many discouragements in thy journey. Encourage thyself with the tender-heartedness of Christ, the merits of his blood, the freeness of his invitations to come in. If these be not thy meditations, thou wilt draw very heavily, if thou do not give up all for lost, and so knock off from following any farther.

DIR. VIII.

DIR. VIII. Take heed of being offended at the cross, that thou must go by. If thou art in the way to the kingdom, my soul for thine, thou wilt come at the cross shortly. The Lord grant that thou dost not shrink at it, so as to turn thee back again. The cross stands as the way-mark to heaven, thou must go close by it: nay, thou must take it up, or else thou wilt quickly go out of the way that leads to heaven, and turn aside to some of those crooked lanes, that lead down to the chambers of death.

The cross is known, 1. in the doctrine of *Justification*. It stretches every vein in a man's heart, to be willing, in the very midst of the sense of his sins, to throw himself wholly upon the righteousness of another. 2. In the doctrine of *Mortification*. Is it nothing for a man to lay hands on his darling sins, that stick as close to him as the flesh does to the bones? If this were an uneasy matter, what need of all these prayers, sighs, watchings? Nay, do you not see that some men, before they will set about this work, will even venture the loss of heaven, Christ and all? I assure you to cut off right hands, and pluck out right eyes, is no pleasure to the flesh. 3. In the doctrine of *Perseverance*. It is no great matter to begin to look for heaven, to begin to seek the Lord, to begin to shun sin; but it is a very great matter to continue with God's approbation. My servant *Caleb*, says God, has followed me, he has continually followed me *fully, he shall possess the land*, Num. xiv. 24. Almost all the many thousands of the children of *Israel*, fell short of the perseverance, when they walked from *Egypt* towards the land of *Canaan*. Indeed they went to the work at first pretty willingly, but they were quickly out of breath. It is an easy matter for a man to run a mile or two. O but to hold out for a thousand miles! he that does this, must look to meet with the cross. Perseverance is a very great part of the cross. I could point out many, that after they have followed the ways of God three or four years, have been beat out of the wind, have taken up their lodgings and rest, before they have got half way to heaven; some in this, and some in that sin; have secretly, nay, sometimes openly said, The way is too strait, the race too long, the religion too holy, I can go no farther. It is the cross, which keeps those who are kept from heaven. It is that which spoileth all. Some when they come to the cross, can go no farther. Others stumble at it and break their necks. Others turn aside to the left hand or to the right, and so think to get to heaven another way. Therefore if thou meet the cross in
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thy journey, in what manner soever it be, take courage; knowing that by the cross is the way to the kingdom.

DIR. IX. Beg of God, that he would enlighten thine understanding, and enflame thy will. When men come to see what a heaven there is to be enjoyed; it will make them run through thick and thin. When a man's will is fully set to do a thing, it must be a very hard matter that shall hinder that man from bringing about this end. You *self-willed* people, no body knows what to do with you. We say, He *will* have his *own will*, do all that we can. A man that is resolved says, *I will* do my best to advantage myself: *I will* do my worst to hinder my enemies; *I will* have it, or *I will* lose my life. Though he kill me, yet *will* I trust in him. *I will* not let thee go, except thou bless me. *I will, I will, I will.* O this blessed inflamed will for heaven! What is like it? I tell you the *will* is all! That is one of the chiefest things, which turns the wheel either backwards or forwards; and God knoweth that full well, and so does the devil, and therefore they both endeavour very much to strengthen the *will* of their servants. God is making of his a *willing* people to serve him: and the devil does what he can to possess the *will* of those that are his, with the love of sin: and therefore when Christ comes close to the matter, he says, *You WILL NOT come to me.* How often would I have gathered you, as a hen doth her chickens, but ye WOULD NOT. O therefore cry hard to God, to inflame thy *will* for heaven and Christ. Get thy *will* tipt with heavenly grace, and resolution against all discouragements, and thou goest full speed to heaven. But if thou faulter in thy will, thou wilt run halting all the way, and also to be sure, *thou wilt fall short at last.* The Lord give thee a will and courage!

Before I take my leave of thee, let me give thee a few MOTIVES along with thee. It may be they will be as good as a pair of spurs, to prick on thy lumpish heart in this rich voyage. 1. If thou winnest, then heaven, yea life eternal is thine; and if thou lovest, then thy loss is heaven: besides, thou procurest eternal death, with the everlasting damnation of thy own soul. 2. Death and damnation follow after thee as hard as they can drive, and therefore, for the Lord's sake make haste. 3. If they seize upon thee before thou get to the city of refuge, they will put an everlasting stop to thy journey. This also cries, Run for it. 4. Now heaven's gates, with Christ's arms, are wide open to receive thee. This consideration should make thee reach out, and fly with all speed. 5. Keep thine eye upon the prize. Be sure that
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thine eyes be continually upon the profit thou art like to get. The reason why men faint in their race to heaven, lieth chiefly in either of these two things: First, they do not seriously consider the worth of the prize; they must lose heaven for want of considering the worth of it. That thou mayest not do the like, keep thy eye much upon the comfort that is to be had there by those that win the prize. This made the Apostle run through any thing, perils by sea, and perils by land, &c. It made also others endure to be stoned, sawn asunder, thrown to the wild beasts. Secondly, do not say in thy heart, This is too good for me; for I tell thee, heaven is prepared for all who will accept of it; therefore take heart and *run*, man. 6. Think much of them that are gone before. When my base heart has been inclining to loiter in my way towards heaven, the very consideration of the glorious saints and angels in heaven, what they enjoy, how they would befool me if they knew that my heart was drawing back, has caused me to rush forward, and say to my soul: Come, soul, let us see what this heaven is; let us even venture for it, and try if that will quit our cost. O therefore, throw away striking lusts, follow after righteousness, love the Lord Jesus: I'll warrant thee, he will give thee a godly recompence. 7. Set to work and when thou hast run thyself down-right weary, the Lord Jesus will take thee up and carry thee. Is not this enough to make any poor soul to begin his race? Fathers encourage their children, say, Run, sweet babe, until thou art weary, and then I will carry thee. Christ will *gather the lambs with his arm, and carry them in his bosom*. When thou art weary thou shalt ride. — Or else he will convey new strength into thy soul, which will be as well. *The young men shall utterly fail, but they that wait upon the Lord shall renew their strength*, Isa. xl. 30, 31, 38. The devil will lose no time, spare no pains, neither will his servants, to seek the destruction of themselves and others: and shall not we be as industrious for our own salvation? Shall the world venture the damnation of their souls, for a corruptible crown; and shall not we venture the loss of a few trifles for an eternal crown? Shall they venture the loss of eternal friends, as God to love, Christ to redeem, the holy Spirit to comfort, heaven for an habitation, saints and angels for their company, and all this to hold communion with sin, and a few drunken, lying, covetous wretches like themselves? And shall not we labour as hard, run as fast, seek as diligently, nay, a hundred times more diligently, for the company of those glorious and eternal friends? Shall it be said at the last day, That wicked
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men made more haste to hell, then thou did to heaven ?
O run with all might and main.

Now I come to make some use and application of what has been said. You see, that he that will go to heaven, must *run* for it ; yea, and *so* run as I have said. Well then, do thou *so* run. And now let us examine a little. Art thou got into the right way ? Art thou in Christ ? Search : when was thou turned out of thy sins, into Christ ? Dost thou see thyself in him ? Is he more precious to thee than all the world ? Is thy mind always musing on him ? Dost thou love to be talking of him ? and walking with him ? Dost thou count all things lifeless, empty, vain, without communion with him ? Does his company sweeten, and his absence embitter all things ? Soul, be serious ; and do not take things of such weighty concern, as the salvation or damnation of thy soul, without good ground.

1. Art thou unladen of pride, pleasures, profits, lusts ? What ! Dost thou think to run fast enough, with thy sins and lusts in thy heart ? I tell thee, Soul, they that have laid all aside, every weight, every sin, and are got into the nimblest posture, find work enough so to run as to hold out. Art thou therefore unladen of these things ? Never talk of going to heaven if thou art not. It is to be feared, thou wilt be found among those *many that will seek to enter in, and shall not be able.*

2. If so, what will become of them, that are grown weary before they have got half way ? Why, man, it is he that holdeth out to the end, that shall be saved : it is he that *overcometh*, that shall inherit all things : it is not every one that begins. *Agrippa* slept fair enough, but he slept short. Methinks I have seen how these poor wretches, that get but almost to heaven, shall cry out in hell, saying, I was almost a christian, I was almost got into the kingdom, almost out of my sins, almost from under the curse of God ; *almost*, but not *altogether*. O that I should be almost at heaven, and should not go quite through !

3. What will become of them that some time since were running post-haste to heaven, but now are running as fast back again ? Do you think those will ever come thither ? What ! To turn back again to sin, to the world, to the lust of the flesh, to the devil ! *It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment.* Those men shall be damned for professing to all the world, that sin is better than Christ ; for the man that runs back again, does as
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good as say, I have tried Christ, and I have tried sin, and I do not find so much profit in Christ as in sin. O sad! What a doom they will have, who were at heaven's gates, and then run back again. *If any draw back*, says Christ, *my soul shall have no pleasure in him*. Again, *No man having set his hand to the plough*, that is, set forward in the ways of God, *and looking back*, turning back again, *is fit for the kingdom of heaven*; and if not fit for the kingdom of heaven, then for certain, he must needs be fit for the fire of hell; and therefore, those that bring forth these apostatizing fruits, as briers and thorns, are rejected, being *nigh unto cursing*, whose end is to be burned. If they shall not escape, that neglect, how shall they escape that reject, and turn their back upon, *so great salvation*? And if the righteous, that is, they that run for it, will find work enough to get to heaven; then where will the ungodly, backsliding sinner appear? O if Judas the traitor, or Francis Spira the backslider, were but now alive to tell these men, surely it would stick by them.

4. He that backslides, and he that sits still in sin, are both of one mind: the one will not stir because he loves his sins: the other runs back again, because he loves the things of this world. Is it not the same thing? Shall not the same hell hold them hereafter?

5. They that will have heaven must run for it. This calls aloud to those, that began but a while since to run, to mend their pace, if they intend to win. They, who come hindermost, had need to run fastest. There are those that have run ten years to thy one, and yet will say, they doubt they shall come late enough. How then will it be with thee? Look to it therefore; part speedily with all that is an hindrance to thee in thy journey, and *so run that thou mayest obtain*.

6. You that are old professors, take heed that the young striplings of Jesus, that began to strip but the other day, do not out-run you, so as to have that scripture fulfilled on you; *The first shall be last, and the last first*. You that are hindmost, strive to out-run them that are before you; and you that are foremost, hold your ground: that is the right running, for one to strive to out-run another.

7. How unlikely are they to win, that think it is enough to keep company with the hindmost: if there be not any lazy, slothful, half-hearted professors in the country, they will be sure to take example by them, not considering that the hindmost lose the prize. It cost the foolish virgins dear for coming too late. *They that were ready went in with*

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him, and the door was shut. Afterwards mark ! Afterwards came the poor virgins, saying, *Lord, Lord, open to us :* but he answered, *Depart. I know you not.* Depart, lazy professors, cold professors, slothful professors. O ! methinks the word of God is so plain for the overthrow of you lazy professors, that it is to be wondered men do take no more notice of it. How was Lot's wife served for running lazily, and for giving but one look behind her ? It turned her into a pillar of salt. It made *Judas* hang himself ! yea, it will make thee curse the day on which thou wast born, if thou miss the kingdom, as thou wilt certainly do, if this be thy course.

8. How if thou, by thy lazy running, should not only destroy thyself, but be the cause of the damnation of some others. He is a professor, say they, and yet he seeks pleasures, profits, &c. and professes he is going to heaven ; yea, he says also, he does not fear but he shall have entertainment ; let us therefore keep pace with him we shall fare no worse than he. Look to it, thou wilt have strength little enough, to give account of the loss of thy own soul ; thou needest not have to give an account, why thou didst stop others from entering in. How wilt thou answer that, *You would not enter in yourselves ; and them that would, you hindered ?* For that saying will be eminently fulfilled on them, that through their own idleness do keep themselves out of heaven, and by giving others the same example hinder them also.

9. I beseech you, in the name of our Lord Jesus Christ, that none of you do run so lazily in the way to heaven, as to hinder either yourselves or others. If a man should venture, when he is running for his life, to step aside out of his way to pick up a straw, thou wouldst condemn him : and dost thou not condemn thyself, that dost worse, that loiterest in thy race ; notwithstanding thy soul, heaven, glory, and all is at stake ? Have a care, have a care, poor wretched sinner, have a care, *Look unto Jesus who is not only the author and finisher of faith, but who did for the joy that was set before him, endure the cross, despise the shame, and is now set down at the right hand of God, Heb. xii. 2.*

Now, that you may be proved to run with the foremost, take notice of this. It is said that *Lot's* wife, looking back from behind him became a pillar of salt ; and yet we do not read, that he *did* so much as once look what was become of her : his heart was indeed upon his journey, as well it might : there was the mountain before him : and the fire

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and brimstone behind him : his life lay at stake, and he had lost it, if he had but looked behind him. Do thou so run. In thy race, remember *Lot's* wife and her doom : remember for what that doom did overtake her : remember that God made her an example for all *lasy runners* to the end of the world ; and *take heed thou fall not after the same example.*

If this will not provoke thee, consider, 1. *Thy soul is either to be saved, or lost : thou shalt not lose my soul by thy laziness : it is thy own soul. What shall it profit a man, if he should gain the whole world, and lose his own soul ?* 2. If thou lose thy soul, it is thou also that must bear the blame. 3. If thou wilt not run, the people of God are resolved to leave thee behind. It may be, thou hast a father, brother, &c. going post haste to heaven ; wouldst thou be willing to be left behind them ? Well then, sinner, wilt thou run ? Art thou resolved to strip, or art thou not ? Then quickly man ; delay not in this matter. *Confer not with flesh and blood.* Look up to heaven, and see how thou likest it ; also to hell, of which thou mayest understand something in my book called, *THE GROANS OF A DAMNED SOUL.* If thou dost not know the way, enquire at *the word of God.* If thou wantest company, cry for *God's Spirit.* If thou wantest encouragement, entertain the *promises.* But be sure, thou begin betimes, get into the way, run apace, and hold out to the end. And the Lord give thee a prosperous journey. Farewel.

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